

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upan. I, iii, 2*

Imso254-3.

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

Vol. XXIV ]

DECEMBER 1919

[ No. 281

## CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

( RECORDED BY A DISCIPLE. )

### PART II.—XIII.

[ Place—Belur Math. Year—1901.

Subjects—Swamiji's self-control—his speaking to the disciple about his idea of establishing a Math for woman.—One Intelligent Self is equally present in men and women.—The competency of women in ancient times to scriptural study.—Without respect and estimation for women the rise of any race or country is impossible—only the corruptions which have crept in the Vamachara of the Tantras are to be shunned—otherwise the respect and worship of women is estimable and worthy of practice.—Rules for the future Math for women.—The great good that will be done to society by the agency of Brahmacharinis trained in the Math for women. ]

The disciple has come to the Math on a Saturday afternoon. Swamiji's health is not very well, and now he has returned to the Math ill from the Shillong hills. His feet have swollen and as if there is an increase of watery element in his whole body. His Gurubhais have become very anxious on his account. Kaviraj Mahananda of Barabazar is treating him. At the request of Swami Niranjanananda, Swamiji has agreed to take Kaviraji medicines. It is settled that from next Tuesday he has to take medicine and entirely give up taking

water and salt—to-day is Sunday. The disciple asked him—Sir, it is terribly hot in the summer and you are accustomed to drink water four or five times in the hour, it will be unbearable for you now to stop taking water altogether and take medicines.

Swamiji.— What do you say? I shall make a firm resolve on the morning of the day when I shall start taking medicines not to take any water. After that, I will see, how water can go below the throat. Then for 21 days not a drop of



water will be able to go down the throat. The body is but a shell of the mind, whatever the mind will dictate it will have to act accordingly. At the request of Niranjan I have to undergo this treatment. I cannot set aside the requests of my brother-disciples.

It is now 1 o'clock in the day. Swamiji is sitting upstairs, with a cheerful mind he has raised the topic of the future Math for women which he contemplates establishing. He is saying: "With the Holy Mother as the centre of inspiration a Math is to be established on the eastern bank of the Ganges. As Brahmacharins and Sadhus will be trained in this Math, so in the other Math, Brahmacharinis and Sadhvis will be trained.

Disciple.— Sir, in ancient times in India no account is found of Math for women in history. Only during the Buddhist period one hears of Maths for women; but from it in course of time many corruptions arose. The whole country was overrun by great evil practices.

Swamiji.— It is very difficult to understand why in this country, there is so much difference between men and women whereas the Vedanta declares that one conscious Self is present in all beings. You always criticise the women, but say what have you done for their uplift? Writing Smritis and binding them by hard rules, the men have turned the women into producing machines. If you do not raise the women who are the living embodiment of Divine Mother, don't think you have any other way to rise.

Disciple.— Women are a bondage and a snare to men. Women by their Maya cover the knowledge and dispassion of men. It is for this I suppose that scriptural writers hint that their knowl-

edge and devotion is difficult to be attained by them.

Swamiji.— In what Scripture such words that women are not competent for knowledge and divine love are found? In the period of degradation, when the priests made the other castes incompetent and disentitled to the study of the Veda, they deprived the women of all their rights. Otherwise you find in the Vedic and the Upanishadic ages, Maitrayi, Gargi and other women of revered memory taking the places of Rishis in their knowledge and discussion about Brahman. When such ideal women had command of spiritual knowledge, why then shall they not have the same privilege now? What has happened once can certainly happen again. History repeats itself. The race has risen by worshipping and esteeming women. That country and race where women are not respected and esteemed have never been able to be great, and will never be able to be great. The principle cause as to why your race has so much degenerated is want of respect and estimation for these living images of Shakti. Manu says: "Where women are respected, there the Gods delight; and where they are not, there all works and efforts come to nought." There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness. For this reason, they have first to be raised; and an ideal Math have to be started for them.

Disciple.— Sir, when you first returned from the West in your lecture at the Star Theatre, you criticised the Tantras violently. Now by your supporting the worship of women as taught in the Tantras, you are contradicting yourself.

Swamiji.— I denounced the corruptions into which the Vamachara of the Tantras has been transformed at present;



I did not denounce the Mother-worship of the Tantras and the real and genuine Vamachara. The object of the Tantras is to worship women with the knowledge of Divinity. During the downfall of Buddhism, the Vamachara became very much corrupted, even now that corrupted form is present in some form of Tantra. Even now the Tantras are influenced by that. I denounced and condemned only these corrupt and horrible practices—even now I do. I never prohibited the worship of women who are the living embodiment of the Divine Mother-Power, whose external manifestations as the sensuous objects in the forms of sight, sound, taste etc. have maddened men and again whose internal manifestations as knowledge, devotion, dispassion make of man an omniscient knower of the Brahman of unfailing purpose. "She when pleased becomes the cause of the freedom of man." Without being able to please the Mother by worship and obeisance, not even Brahmā and Vishnu have the power to escape from ignorance and bondage of the world and attain to freedom. For the worship of these household Goddesses, in order to conduce to the manifestation of Brahman within them, I shall establish the Math.

Disciple.— It may be a good idea of

yours, but where will you get such female inmates? With such hard restrictions of society, who will permit the ladies of respectable families to enter the Math?

Swamiji.— Why so? Even now there are many woman disciples of Sri Ramakrishna. With their help I will start this Math. The Holy Mother will be their central figure and the daughters of the devotees of Sri Ramakrishna will first live in it. For they will easily appreciate the usefulness of such a Math. After that, following their example, many householders will help in this noble work.

Disciple.— The devotees of Sri Ramakrishna will certainly join this work. But that the general public will help in this work, does not appear to me.

Swamiji.— No great work in the world can be done without sacrifice. Who can imagine, seeing the small seed of the Banyan that in course of time it will develop into a big Banyan-tree? At present I shall start the Math this way. You will see after a generation, people of the country will appreciate the worth of this Math. My lady-disciples will lay down their lives for it. Casting off fear and cowardice, you also be helpers in the noble mission. I hold the high ideal before all. You will see in time by its light the whole country will be lighted.

---

## OCCASIONAL NOTES.

**T**HE rise and spread of Christianity in Europe represent the moulding of the life of Western races by Eastern thoughts and ideals. Christianity with its high spiritual outlook, its deep introspectiveness and belief in other worlds above this world of outer life and senses is a

leaven which set a new fermentation of the race-material, its characteristics, life-instincts strivings and ideals. In the Middle Ages, the assimilation of the essential Oriental message, other-worldliness, the belief in the transcendent Spirit, the breaking of the fire of the unregenerate



physical and vital instincts by the stress of spiritual ideals which Christianity represented, led to an extensive rule of spiritual life and striving, an outburst of monasticism, and which was then the beau ideal of life. The monks and saints who then appeared and shed a lustre on life represent the topmost crest of the surge of spirituality with which Christianity flooded the Western world.

But the assimilation was not complete. It helped to modify the cruder elements of the races, to chasten its dominant material, terrestrial outlook and characteristics, by imposing the rule of spiritual, but failed in transmutating the whole race-material into spiritual metal, or giving any pronounced spiritual bend and character to its outlook. Although Christianity introduced a scheme of life with spirituality and other-worldliness, as its guiding motive and balanced the predominantly external life and terrestrial pre-occupation of the Greek and Greeco-Roman culture, resulting in some blending of the temporal and spiritual interests of man, still it did not succeed in spiritualising the basis of life, beyond giving a chastening and modifying colour. Later European history is an unfoldment of how Western humanity strove to shake off the yoke and rule of the spiritual forces which Christianity sought to impose upon all departments of human life. In nearly every country commenced the struggle between the state and church; and in the history of this struggle one notices behind all excuses of church abuses and degradation, the growing endeavour of the materialistic, external tendency trying to shake off the obsession of the spiritual which Christianity imposed. Religion was banished from the life of the individual and the State, from

all departments of human activity and relegated to a subordinate position of individual life. Secularism triumphed, the rule of external life and utility, the flowering of material prosperity, power and enjoyment, the apotheosis of the State as the highest symbol and agency of human culture and progress, claiming undivided allegiance from men, were the sequel.

This growing secularism and intensification of the rule of outer life, efficiency and prosperity are the sad results of the defection of Western society from the scheme of life which Christ-teaching involved. Although modern civilisation has advanced the mechanism of outward life, has considerably expanded and multiplied the forms and moulds of outward life, by the light of unfettered reason advanced from the limits of narrow and obscurantist dogmas, and made contributions to the advancement of the human life on the material plane, still bereft of the lever of spirituality, it has contained within itself the seeds of destruction and devoid of the guiding spiritual motive, as the basis of the whole scheme, its theories have been mutually destructive of each other.

So in order to secure and preserve all the results of the modern civilisation for the progress of the future humanity, it is essential to fill the moulds of life with a spiritual motive, harmonising all departments of human life and the whole directed to the evolution of spiritual humanity, with a rich base of outer life as the forms, moulds of the Spirit leading to the establishment of the kingdom of God on earth; but not an outer terrestrial life bereft of its ultimate goal of the spirit, and heading furiously to satisfaction of material power and enjoyment exercising an omnipotent sway of man.



So the process of spiritualisation which Christ-power and teaching initiated in Europe in the Christian middle ages, and which stopped by historical forces, needs to be continued extensively. Spirituality not as a thing standing aloof from life in a corner and shedding only a feeble glint of its soul on society but a thing which is to be present and immediate, put behind all human acts and conduct, behind all institutions and departments of life and imposing its rule on life as the highest dominant motive, transmuting the human intelligence, mind and physical life to the law of its being is the essential message. This is the scheme of life which Christ-power and teaching represented. The dominant rule and mastery of the Spirit, to which all other departments of human life owe allegiance and whose purpose they serve is the clearest implicate of Christ-teaching.

---

"My kingdom is not on the earth." "Seek ye, first the kingdom of God and everything else, shall be added unto you." Like a true Oriental, Christ had a true appreciation of the superior claims of the spirit of man to all worldly prosperity, and life to be founded not on the vanities of terrestrial existence for their own sake but on the kingdom of God which "is righteousness, peace and joy in the Holy Spirit." It is not mere ethical living, not moral earnestness alone in living the life of the world, but the demand is clear in Christ's teaching for rending the veil of Nature and getting a vision of the Beyond, the essential of which is renunciation. For when the young man hungering for the highest truth came to Christ, and He had indicated to him the rule of moral living in life by obeying the commandments, yet when the young man insisted for the

highest truth saying, "Master, all these things have I observed from my youth, what lack I yet?" He, the Master, struck by his earnestness, came out with his greatest pronouncement from the depths of being which summed up in his view the highest destiny of man." "One thing, thou lackest, go sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." "The Oriental mind looks with contempt upon the things of the world and naturally wants to see something that changeth not, that dies not, something which in the midst of the world of misery and death is eternal, blissful, undying. An Oriental Prophet never tires of insisting upon these ideals." (Swami Vivekananda, on Christ the Messenger).

---

"Everything else shall be added unto you." If life is built on the foundations of the Spiritual, on the kingdom of God, every other interests of man find their natural and subordinate place in the scheme of this spiritual life. It is not impoverishment but the richness of life in its varying aspects, but its real enlightenment, pointing of its true goal and destiny, and therefore a sane, harmonious scheme of the inner and outer life. If the highest truth and law of life based on the Eternal Spirit finds no place in any scheme of life evolved by a race it is inherently defective and contains the seeds of self-destruction; it will either have to square itself so as to include the highest rule of human living or else disrupt and die, for "society has to pay homage to truth or die."

---

The glory of Indian culture and civilisation lies in this that it has early perceived the fundamental basis of life in the



Spirit and sought to found life on the superior governance of the spirit, drawing to itself and transmuting to its substance all the varied concerns and interests of human life on earth. This is the basic idea of Indian society, where life is graded so that by labour and action in different sphere, the evolution of spiritual humanity, the true Brahman is rendered possible. Its view of Nature is of an involution of the Universal Spirit in matter and life, which by progressive evolution manifests more and more of the spirit of the universe or Brahman. Its philosophy is the presentation of the fact of a transcendent immanent spirit of man seeking to realise itself; everywhere this is the leading idea and central conception. Life and matter have for it value only as means for self-unfolding, and these are governed by a spiritual motive, checked from running out of control and seeking for material power and enjoyment for their own sake. The basic ideas and fundamental motives of Indian culture are thus in unison with the scheme of life which Christ-power and teaching represents, from which ultimately it was drawn. It is to this Christ-teaching that we must hold, the sovereignty and ultimate destiny of the spirit of man raised above the terrestrial life, and seeking to transform the latter to some likeness of its own. The present Christian civilisation has by deviating from this essential Christ-teaching developed a predominant-

ly economic, commercial, utilitarian, materialistic, political civilisation in which the predominant spiritual motive is submerged and has run into political exercises. These latter do not represent the fruits of true teaching of Christ. On the other hand, the modern civilisation has developed the social efficiency and prosperity of outer life, has expanded the forms, multiplied the many-sided interests of man, and is seeking by its institution to bring about some realisation of the freedom, unity, social well-being of humanity on the material plane; still bereft of the guiding spiritual motive, they are ineffective in advancing human progress and civilisation and impermanent in their results. They must be filled with the spirit of Christ's teaching, based on the idea of spiritual destiny of man, before they can be effective instruments and be incorporated in a harmonious scheme of inner and outer life. India in holding true to the leading spiritual motive of her culture, however halting and narrow, imperfect in its present application is sound in its basic, essential cultural ideas and possesses the key to the application of spiritual truth to the forms of life. It is for this work of spiritualisation of terrestrial life that Indian civilisation is of abiding importance to the progress of humanity and in which constitutes the continuance of its message to its world.

### SANKHYA AND VEDANTA.

THE statement of philosophical position which is represented in the Sankhya system has in its postulates and their implications such marked affinities to the monistic standpoint of Vedanta that one

may pronounce it as a preliminary stage which leads by easy gradation and by the logical extension of its implications to the other. Western orientalists have found in the Sankhya an antagonistic and irre-



concilable position to the Vedanta, and that it has been led to its dualistic standpoint by compromise to the realism founded on the empirical views of the normal human consciousness. (See Deussen's *Philosophy of the Upanishads*). Deussen sees a sharp and irreconcilable contrast between the realistic dualism of the Sankhya and the idealistic monism of the high watermark of Vedantic thought. But if we look closely at the Sankhya system of thought we find that its realism is but an apparent concession to the infirmity of thought and is illusory as the implications of Sankhyan postulates clearly entitle us to go beyond realism and arrive at a position approximating to the idealism of the Vedanta, while its dualism hides a monistic conclusion. This view of the Sankhya brings it into line with the view of the orthodox commentator, Vijnan Bhikshu who tries in some places of his commentary to bring out the points of resemblance between Sankhya and Vedanta and seeks to show that there is not so much difference between the two as appears on the surface; that differing in their mode of representation they work to the same goal and point the same solution of the problem of life.

The chief point of disagreement between Sankhya and Vedanta is said to be independent category of Prakriti which contains the potentiality of all creation over against the distinct category of Purusha in Sankhya. But this apparent independent category of Prakriti is neutralised by other statements, that Prakriti works only when noticed by a Purusha (Sankhya Karika 17), Prakriti is presided over by Purusha, Prakriti works only for the benefit and experience of Purusha. (Sankhya-karika 21). All these statements demolish the absolute independence of

Prakriti as a separate category. For if Prakriti has no independent purpose of its own, if it cannot produce any transformation, unless energised by the intelligence of Purusha, it clearly makes it a subsidiary principle to Purusha. Merely dull, dead inert Prakriti cannot change to produce creation; this the Sankhya clearly perceives and has stated that for creation, the seeds of which lie imbedded potentially in Prakriti, it has to be inseparably associated with and under the superintendence of a Purusha, otherwise it has no independent action of its own. It is not that Prakriti transforms of its own power into the manifestation of Mahat, Buddhi, Ahankara, Tanmatras and the Mahabhutas and they remain as a perfect mechanism of intellectual and physical organs and their objects, when it is looked at by a Purusha, who lights up the whole ready-made organism and uses it for its experience. Prakriti has within itself the potentiality of creation, a certain potentiality of changing into modification but it has no tendency to action unless energised by the intelligence of Purusha, for whose benefit only it begins to act. (Sankhya Karika, 57).

Prakriti is always associated with Purusha intelligence, according to Sankhya, which does not contemplate Prakriti working independently of Purusha. Some of the arguments which Sankhya indicate for establishing the existence of Purusha, are conclusive evidence of the dependence of Prakriti on Purusha. In Sankhya Karika, 17, the arguments of Purusha's existence which are given are संपातपरार्थत्वाद्, भेदवृत्तत्वाद्, अधिष्ठानाद्। From the fact that Prakriti is a संपात or combination of parts the conclusion is drawn, they must be combined for the purpose of an independent entity, which is other than it, viz.



which is not combined and therefore partless. Therefore the proof of Prakriti is proof for Purusha, which is presupposed by it. If this invariable presupposition of Purusha whose purpose is subserved is inferred from Prakriti, the latter ceases to be an independent principle. Secondly where there is *भोग्य* or object experienced, it invariably presupposes an experiencing subject or *भोक्ता* who experiences those objects. *अविद्यावान्*—thirdly, inconscient matter can have no independent activity or manifestation unless presided over by an Intelligent and conscious Purusha which moves it to action. From these it is clear that Sankhya contemplates the existence of Prakriti, which is a *वैषय*, *भोग्य* and *विगुणात्मिका* as dependent on the existence of Purusha which is *असंहन*, *भोक्ता* and *विगुणातीत*.

Thus according to Sankhya, Purusha or Intelligent Soul is necessary for the first manifestation of Prakriti as creation and over all subsequent modification (Sankhya Karika 57 and Sankhya Sutra). With every manifestation of Prakriti, Purusha is present, by which we find Prakriti and its evolutes active. Because we mistakenly suppose that as independent principles Prakriti and Purusha remain in isolation and Prakriti works out its evolution independently of Purusha who takes no part in its evolution, that we misjudge Sankhya. They are in inseparable association in all modifications. Every modification of Prakriti is also an attendant modification of the associated Purusha intelligence, but in Prakritic modification, we leave aside the associated Intelligence of Purusha and think that Buddhi, mind, Ahamkara and such subjective elements to be only modification and product of inert matter.

The Sankhya brings the idea of the conjunction of Prakriti and Purusha to account for creation. It transfers all the

power of creation to Prakriti under the superintendence of Purusha and makes the Purusha, a witness, actionless. The Knowledge of Purusha is said to be a reflection on Purusha consciousness of the modifications of Buddhi. If the modification of Prakriti, as Buddhi, Manas and Ahamkara, involves an element of the intelligence of Purusha, for without\* it according to Sankhya Prakriti cannot create or transform, this idea of reflection or uncontaminating conjunction of Prakriti and Purusha, becomes only a pictorial method of representing, that Purusha consciousness although modifying with the products of Prakriti which it renders possible, yet remains changeless, untranced, Infinite, and homogeneous; because really the conjunction of Purusha and Prakriti which gives rise to creation is unreal. Therefore we are clearly entitled to go a step further in strict logical sequence and say, that as Prakriti can have no modification without the conjunction of the Purusha, the very modification of Prakriti, although having an empirical reality in the state of conjunction has transcendently in Viveka no reality, thus bringing it into line with the idealistic view of Vedanta. Only thus is it possible to understand the Sankhya, that in the state of Mukti or Kaivalya, Prakriti ceases to exist and continues to exist only for other Purushas or souls. So when all souls are free, a state which neither Sankhya nor Vedanta contemplates, as according to both, creation is eternal, Prakriti, will altogether cease as an entity on strict logical grounds; for according to Sankhya Prakriti's existence is only justified by the existence of other Purushas, whom She has to liberate.

Only on this ground of the subjectivity of all knowledge and creation including



the evolutes of Prakriti is it possible to understand the Sankhya position. By the blending of the Light of Purusha with the Buddhi of Prakriti, is knowledge and experience of Purusha possible, according to Sankhya, पुरुषस्य दर्शनार्थं उभयोरपि योगः। The form, touch, smell-consciousness is but the states of modification of the consciousness of Purusha, पुरुषस्य दर्शनम्। For the important condition we must remember that Prakriti only becomes active in modification when conjoined with Purusha; and not that "all changes in Prakriti are the working of Prakriti independent of Purusha, and with which Purusha afterwards comes to identify itself." (Max Muller's Six Systems of Philosophy p. 392). It is this mistaken view which has contributed to the misjudgment of Sankhya as antagonistic to Vedanta; on the other hand it is abundantly clear that Sankhya contemplates the presence, the blending or conjunction of Purusha with Prakriti for the initial movement of Prakriti towards creation, उभयोरपि संयोग तत्कृत स्वर्गः (Sankhya K. 21)—Creation proceeds from the conjunction of Purusha and Prakriti; and Purusha is present over every modification of Prakriti, अविज्ञानात्, पुरुषाय कर्तनोद्भवः. Thus the Sankhya clearly saw that dull, dead inert matter could not change of itself producing the various modifications of creation. In the face of such explicit statements how is it possible to hold that according to Sankhya Prakriti like an automaton works all the change from Mahat to Mahabhutas, independently of the Purusha, and with the whole perfected evolution of Prakriti, Purusha afterwards identifies itself?

The question which faces both Sankhya and Vedanta is how the Intelligent, Infinite, changeless Consciousness, Purusha or Brahman can be finitised, modified and

made conditioned. According to both this change is unreal, due to ignorance, Avidya or Aviveka, that in reality Purusha does not change, does not become finitised and lose its independence, but seems to do so by ignorance or Aviveka. According to both there is a finitising principle, Maya and Prakriti, which breaks up the Infinite conscious into different Intellectual consciousness of Buddhi, Manas and Ahankara and sense-perception of sight, sound, touch, taste, smell. According to Vedanta, Maya is not a second reality, but an inscrutable power, neither the Brahman, not separate from it yet, working in dependence on Brahman to finitise the formless consciousness of Brahman. According to Sankhya, although Prakriti is said to be a second reality and category over against the Purusha, yet its independence is neutralised by such statements that it always works under the superintendence of Purusha and has no independent action of its own; but that the Purusha is present in every modification of Prakriti. Where is there the difference between the two standpoints? The mind is simply led away by the statement that Prakriti is a different category to Purusha, without examining its other implications, how far this difference extends.

If what we have stated above is the right view of Sankhya, then Prakriti itself ceases to be a separate entity. If Prakriti has no independent action, if every modification of Prakriti is formed by the blending of Purusha consciousness then all the works of Prakriti, both intellectual evolution and sensuous perception are contained only in Purusha consciousness, and therefore our knowledge of creation is only subjective. And as this whole knowledge is said to be unreal reflection on Purusha who is a witness,



who neither works, nor suffers, but is changeless, and Pure, formless consciousness, then the reality of Prakriti, both objective and intellectual, is illusory due to identification with empirical forms of Prakriti's creation by association with Purusha; although Prakriti has an empirical reality during Aviveka, according to both Sankhya and Vedanta and is not an absolute nullity as there is the light of Purusha consciousness as its sublying basis of perception, in the state of creation. Then only is it possible to understand, how Purusha attains freedom and Kaivalya when it ceases to take any interest in Prakriti, therefore bereft of the Purusha light of intelligence, stops of itself and vanishes; otherwise it is difficult to understand how by Purusha's non-identification, Prakriti vanishes for him; how Prakriti is thoughtless, objective, and has no existence unless lighted up by some Purusha who is subjective, intelligent and conscious.

The other marked difference of Sankhya from the Vedanta is in its doctrine of the plural souls as opposed to one universal Soul of Vedanta, of which the many phenomenal selves are empirical modes. Here again, the antagonism examined critically is found to be only of verbal content. The one important point in which both Sankhya and Vedanta agree is the Soul is by its nature, Pure, Perfect, Free, unconditioned and Infinite, and that its bondage, imperfection, birth and death is only a temporary ignorance (Avidya or Aviveka) and that even in bondage it never loses its freedom. Now the important argument which Sankhya brings forward to establish its plurality of souls is that if only one Soul is posited then the freedom of one Soul from the bondage of transmigration will entail the freedom of

all Souls, which is however not the case. This argument is nullified by the Sankhya postulate that Purusha is by its nature Free and that its bondage is only a mistaken supposition due to Aviveka; so the freedom is not something which is *created denovo*, but to be what it always is and has been, by only giving up its temporary error. If it is so, the freedom of all souls is an existent fact obtaining already, therefore their mistaken idea of bondage and subsequent release, does not destroy and create their real nature anew, as they never lose it although under a temporary cloud. The ignorance of one Soul does not destroy its own existent freedom or that of another Soul, neither the knowledge of one Soul of its already existent real Nature as it is not a new fact affects the ignorance of other souls who are under a temporary error as freedom is not a fact which is created anew, but to be what it always is and has been only by the giving up of its mistaken belief of bondage. Neither Vedanta nor the Sankhya explains the cause of Avidya in one case, or of Aviveka, mistaken conjunction with Prakriti in the other. Therefore that Purusha which gives up its Aviveka and ceases to identify with Prakriti, comes to know of its Real nature which is never destroyed, whereas other souls who do not give up its Aviveka continues in the mistaken bondage. Thus the freedom of one does not entail the freedom of other Purushas according to the postulate of Sankhya. Moreover as all Souls according to Sankhya are Infinite, all-pervading and free and there is no difference between them, there is no difference between such plural souls and the one Soul of Vedanta.

The Sankhya and the Vedanta appear to be so fundamentally antagonistic and irreconcilable in their postulates only when



they are looked upon as intellectual presentment which always entails sharp antithesis. If they are looked upon as Sadhana Shashtra, then this apparent dissimilarity of intellectual presentment vanishes by the bringing out of inherent implications which neutralise the antithesis, and clearly point to the same goal of human realisation. The Sankhya is admittedly a Manana-Shashtra leading to Nididhyasan or meditation ending in realisation, in being and becoming its highest *purusharthata* or attainment of the Purushahood or Self-hood. The Sankhya discrimination or Viveka fits itself naturally into the Vichara of Vedanta. When the mind has grasped the idea of an existent Eternal Self, Pure, Perfect, Free, but involved in fetters and limiting conditions, the process of the realisation of this Selfhood involves a natural recoil from these limiting conditions and imperfections in which it finds itself, and which are regarded as antagonistic and subversive of the Real nature of the Self. This entails the two categories, of the Self and Non-Self, the subject and object, Purusha and Prakriti (Sankhya, Karika, 17) with which the Sankhya starts. The process of the realisation of

the Purusha is then one of abstraction from the limiting conditions of Prakriti with which Purusha is limited. This is also the "Neti, Neti" method of Vedanta, the process of denial, by which the Brahman is freed from the meshes of Maya, by denying the Upadhis or limiting conditions which Maya imposes on the Self. Thus the discrimination between the Atman and Anatman of Vedanta finds its parallel in the Purusha-Prakriti Viveka or discrimination of Sankhya. Only when the Self is abstracted from all phenomenal forms, it is found that what was previously regarded as Upadhis, as limiting conditions, the Non-Self as antagonistic to the Self, has no existence apart from the Self which perceives it. It is only the objective manifestation of the Self by some inscrutable power, which makes the one mistakingly appear as the many, the Free as bound, the Changeless as changing, the Infinite as the many Finite forms, the conclusion of the Vedanta. Only the Self remains, Self is everywhere and in everywhere, the Self is Alone and there is nothing besides It, and as the Sankhya says from the Enlightened Purusha, Prakriti hides herself and vanishes.

## EPISTLES OF SWAMI VIVEKANANDA.

(Translated from Bengali.)

CLX.

London,  
63. St. George's Road, S.W.  
24th June, 1896.

Dear—,

\* \* — wants all the sayings of Sri Ramakrishna classified, that is, all on Karma in one place, on Vairagyam in another place, so on Bhakti, Jnana etc., etc. You must undertake to do this forthwith..... We must

take care to present only the universal aspect of his teachings. \* \*

S— starts for America to-morrow. The work here is coming to a head. We have already got funds to start a London Centre. Next month I go to Switzerland to pass a month or two there, when I shall return to London. What will be the good of my going home,—this London is the hub of the



world. The heart of India is here. How can I leave without laying a sure foundation? Nonsense! For the present, I shall tell him to be ready. \* \*

We want great spirit, tremendous energy and boundless enthusiasm, no womanishness will do. Try to go on exactly as I wrote you to, in my last. We want organisation. Organisation is power and the secret of that is obedience.

Yours affectionately  
Vivekananda.

CLXI.

High View, Caversham,  
Reading,  
3rd July, 1890

Dear—,

Send A— to England as soon as you get this letter.....He will have to bring some books for me. I have only got Rigveda-Samhita. Ask him to bring the Yajurveda, Sāmaveda, Atharva-Samhita as many of the Brahmanas as he can get, beginning with the Satapatha, some of the Sutras, and Yaska's Nirukta. \* \*

Let there be no delay as in S—'s case, but let A— come at once. S— has gone to America, as he had no work to do here. That is to say, he came here several months too late, when I was here. \* \*

Yours affectionately,  
Vivekananda,

CLXII.

Lake Zurich, Switzerland.  
23rd August, 1896.

My dear—

To-day I received a letter from R—, in which he writes that many public women attend the Sri Ramakrishna Anniversary Festival at Dakshineswar, which makes many less inclined to go there. Moreover in his opinion, one day should be appointed for men and another for women. My decision on the point is this—

1. If public women are not allowed to go to such a great place of pilgrimage as Dakshineswar where else shall they go to? It is for the sinful that the Lord manifests Himself specially, not so much for the virtuous.

2. Let distinctions of sex, caste, wealth, learning and the whole host of them which are so many gateways to hell, be confined to the world alone. If such distinctions persist in holy places of pilgrimage, where then lies the difference between them and hell itself.

3. Ours is a gigantic City of Jagannath, where those who have sinned and those who have not, the saintly and the vicious, men and women and children, irrespective of age, all have equal-rights. That for one day at least in the year thousands of men and women get rid of the sense of sin and ideas of distinction and sing and hear the name of the Lord, is in itself a supreme good.

4. If even in a place of pilgrimage people's tendency to evil be not curbed for one day, the fault lies with you, not them. Create such a huge tidal wave of spirituality that whatever people come near will be swept away.

5. Those who, even in a chapel, would think, this is a public woman, that man is of a low caste, a third is poor, and yet another belongs to the masses,—the less be the number of such people (whom you call gentlemen, that is), the better. Will they who look to the caste, sex or profession of Bhaktas appreciate our Lord? I pray to the Lord that hundreds of public women may come and bow their heads to His feet, it does not matter if not one gentleman comes. Come public women, come drunkards, come thieves and all—His Gate is opened to all. "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God." Never let such cruel, demoniacal ideas have a place in your mind.

6. But then some social vigilance is needed,—how are we to do that? A few men (old men, preferably) should take charge as



the warder for the day. They will make circuits round the scene of the festival and in case they find any man or woman engaged in impropriety of speech or conduct, they will at once expel them out of the garden. But so long as they behave like good men and women, they are Bhaktas and are to be respected—be they men or women, honest citizens or unchaste.

I am at present travelling in Switzerland, and shall soon go to Germany, to see Professor Deussen. I shall return to England from there about the 23rd or 24th September, and the next winter will find me back in my country.

My love to you and all.

Yours &c.

Vivekananda.

### JESUS THE MAN.\*

(Paper read at the Belur Math, by Brahmachari Gurudasa.)

**T**HIS being the day on which all Christians celebrate the greatest of their religious festivals, the day of the birth of Jesus the Christ, it is but fit that we Hindus, who pride ourselves on the fact that we revere all Incarnations and that we can worship in all temples, should pay special homage to Him who, for nearly twenty centuries, has been a solace to millions of human hearts.

The story of the nativity of Jesus is known to you all,—how the poor parents were absent from their home when their first-born child Jesus appeared; how there being no room in the inn, Jesus was born in a stable. Very little is known about Jesus' childhood. The last we hear of him as a child is when he is twelve years old. The boy had come to Jerusalem with his parents for the festival of the Passover, when in the crowd he was lost and his parents after an anxious search, find him in the Temple, discoursing with the scribes.

Then there follows a period of eighteen years which is a blank to the historian. We hear of him again when he is thirty years old and he begins his ministry. Three years later the Son of God is nailed to the cross. It is with these last three years of his life that we will concern ourselves this evening.

There seems to be good reason to accept the belief that after the miraculous conception of the Lord, the parents, Joseph and Mary, lived together in the married state and that sons and daughters were subsequently born to them. Jesus

then was the eldest. And when, according to tradition, Joseph died when Jesus was nineteen years old, Jesus became the head and support of the family. His brothers were all men of strong personality and they were not in sympathy with Jesus' views. They probably regarded him as an idealist, impractical and a dreamer. So it is not strange that Jesus would often cut himself free from their companionship, that he would often be alone, that solitude would be to him a necessity. The solitude he could easily find in the hills surrounding his native village or under the trees in the forest or amidst the quiet fields.

If we confine ourselves to history, we are bound to leave Jesus then when he is twelve years old and we are not to meet him again until he is thirty, when the hour of his ministry and of the great work of his redemption has arrived. What took place during the interspace we know not. The process by which Jesus ripened into the fulness of spiritual awakening, his soul-struggles, his religious practices, meditations and revelations, are not made known to man. Silence covers this important period of the Lord's life.

The event that brought Jesus before the public and which called him from his native town of Nazareth, was the preaching of a man called John the Baptist. News had reached Jesus of the appearance of a man altogether unlike the preachers of the day, one who seemed rather as one of the old prophets, the like of whom had not been heard for many years. Crowds were flocking to this man who was clad in prophet's dress of camel

\* Cullied from different sources.



hair, who had come from the wilderness and whose words were as fire. His stern message to man was: "Repent, for the kingdom of Heaven is at hand."

All classes of people gathered from Jerusalem and other places to hear John's powerful and stirring words and to be baptised by him in the river Jordan. Among the hearers drawn by the fame of the preacher was Jesus, then in the prime of manhood. He found in John a kindred spirit. And in token of his acceptance of John's words and his desire to give himself up more fully to God, was baptised by him. Jesus, who was a life-long celibate was now initiated. And leaving his home and giving up his occupation, he broke all family ties and henceforth wandered over the land, begging his food and preaching his message. And to prepare himself more fully for his newly chosen mode of life, he withdrew to some part of the wild desert where he fasted forty days and forty nights. These were days of terrible austerity, days in which Jesus, cut off from the world communed with his divine Father in Heaven. But these were also days of terrible inward struggle. Doubts perplexed him as to his fitness for the life he had adopted, doubt as to his readiness to proclaim to humanity the way to peace and happiness.

In these hours of inward struggle, the tempter came, as he comes to all great souls. And Jesus went through that fearful but great experience,—the dark night of the soul. The struggle was intense, but he came out victorious.

As Mara, the author of evil, after many attempts to entice Gautama, the Buddha, to retire defeated, was driven off with the words, "Melt into thy void," so Satan, the enemy of virtue and righteousness was silenced by Jesus the Christ when his commanding voice shot forth: "Get thee behind me Satan." And then fell on the soul of Jesus a great calm and the repose that followed was sweetened with visions celestial and divine.

Jesus' faith in his divine Father was absolute. The faith carried him safely across this rough ocean of life. Christ was victorious through that self-surrender to the divine spirit and through that life of renunciation, through which alone victory can be gained.

After the long fast, victorious over these terrible temptations, Jesus left the wilderness purified by the fiery ordeal.

Attracted by the loveliness of the district and its numerous population, among whom were many welcome faces, Jesus now made his headquarters in Capernaum and thence travelled from town to town seizing on every chance that offered itself to proclaim his message. He taught in the homes where he rested as a guest, or by the wayside, or in the market place or on hillside or in the plains, Jesus henceforth gave his message, the glad tidings of deliverance.

Success rapidly attended his mission. Many gathered around him, following him with more or less steadfastness. And these formed the kernel of a society as of brethren and sisters, from whom he chose fellow-workers, his disciples, twelve in number. The simple needs of Jesus and his disciples were easily and willingly supplied wherever he went.

Rarely do we find the little band meeting with unkind treatment, for such was the charm of Jesus' manner, such the attractiveness of his message that he made friends wherever he went. Apart from this, kindness to wayfarers is the rule in the East. Places for the lodgment of travellers were provided along high-roads and the laws of the Jews enjoined kindness to strangers. In Jerusalem each man was expected to throw open his home to pilgrims.

At an early part of his ministry the loving heart of Jesus went out towards his kindred and friends that they might also hear the good news of the kingdom of God. So he came to Nazareth, where he had been brought up. And, as was his custom, he went into the Synagogue on the Sabbath-day and stood up to read the Scripture to those who were assembled. But, here the unexpected happened.

On the Saturday morning when Jesus entered the Synagogue where he had worshipped as a boy, the news of his arrival had spread in the town and his old friends and neighbours came in to hear him.

Here were his old playmates from childhood, his schoolfellows, men who had stood at the carpenter's bench with him, friends, relatives, and they were astonished to see the change that had come over Jesus. And some asked themselves the question: "Is not this Joseph's son? Whence has this man this wisdom? Is not his mother called Mary?" They were pleased and proud of



him. But, when Jesus began to explain that the words he had read referred to himself, that he was the Messiah of whom the prophet spoke, they were offended with him. They began to call out and abuse him. A fellow townsman placing himself above them, proclaiming himself the Messiah, the Saviour of man! It was more than they could bear. But Jesus was unruffled. He calmly retorted by telling them that no prophet is honored in his own land.

This was the climax. With one of these sanguinary excitements which characterised that strange, violent, impassioned people, they rose in a body. They assaulted Jesus, pushing him out of the Temple and dragged him to the brow of the hill to throw him down and to kill him. But his hour had not yet come. Jesus escaped and went his way.

Was he assisted by his friends, or had their fury partly subsided? Probably it was Jesus' silence, his non-resistance, the innocence of his gaze and calm, noble bearing that overawed them and brought them to their senses. Jesus followed the mountain path and returned to Capernaum.

There seems to have been in the presence of Jesus a spell of mystery and of majesty which even his most ruthless and hardened enemies acknowledged and before which they involuntarily bowed. It was to this that Jesus owed his escape not only this time, but also on other occasions. It was so when once the maddened Jews in the Temple took up stones to stone him, it was this that made the bold and bigotted officers of the Sanhedrim unable to arrest him as he taught in Jerusalem; it was this that made the armed band of his enemies at this mere look fall before him on the ground in the garden of Gethsemane. And so it was that now, suddenly, quietly, he asserted his freedom, waived aside his captors and overawed them by his simple glance; and he passed thro' their midst unharmed.

It was John the Baptist who first proclaimed Jesus as the Messiah. He delivered in public the emphatic message that Jesus was 'The Lamb of God that takes away the sin of the world.' On the first day this testimony seems to have had no immediate result. But on the second day, when John was standing accompanied by two of his disciples, Jesus again walked by and John

fixing upon him his intense and earnest gaze, exclaimed again, as though with involuntary awe and admiration, 'Behold the Lamb of God!'

The words were too remarkable to be again neglected. And the two young men who heard these words, as they were standing by John, followed the retreating figure of Jesus. Jesus hearing the sound of their timid footsteps, turned around to look at them. And as they came near he asked them gently: 'What seek ye?'

It was more than the two young men could answer him at once. Yet their answer showed that they were in earnest. "Rabbi," or Master, they said, "Where art thou staying?"

A common question in the East. Hundreds of times, every day, this question is asked of the Sannyasins in India, when some devout Hindu sees a monk approaching. But how often has not this simple question uttered with love and solicitude for the welfare and comfort of the stranger who has given up the world and the comforts of life to serve God, how often have not these few questioning words bound together for all eternity, in the holiest bond known to man,—Guru and disciple! And so these simple words were to join forever the two youths of Galilee to Jesus, their Lord and Master, to Jesus, the refuge of every sincere soul.

Where Jesus was staying, we are not told. Perhaps it was in one of the huts put up in every village to shelter the passers-by. Jesus' answer was very simple. He said to them, "Come and see." But the result was remarkable. They came and saw where Jesus dwelt. And as it was then evening stayed there and probably slept there that night. But before they lay down to sleep, they knew and felt that they had found their master. The youths were Andrew and John the Evangelist. They became Jesus' first disciples.

How was it that these youths were thus brought at once, by a single look, by a single word, to the Saviour's feet? How came they thus to recognise in the carpenter of Nazareth, the Messiah, the Son of God? Doubtless in part by what he said and by what John the Baptist had testified concerning him. But doubtless also in part by Jesus' personality and by his very look. A conscience so stainless, a spirit so full of harmony, a life so noble, could not but express itself in the bearing; could not but be reflected in the face of the teacher. St. Jerome says:



"A flame as of fire and starry brightness flashed from his eyes and the majesty of the Godhead shone in his face."

But stronger than all external attractions is the word of God by which the man of absolute purity binds to himself all sincere seekers of Truth.

It was the first care of Andrew, to find his brother Simon and to bring him to Jesus. And Jesus, looking earnestly on him, seeing at a glance in that simple fisherman all the weakness but also all the splendid greatness of the man, said: "Thou art Simon, which means the dove. Thou shalt be called Kephas, that means, the rock in which the dove takes shelter."

Jesus had in a high degree the Eastern characteristic of seizing and applying with exquisite grace and significance the circumstances of the moment. We see it again when Peter is bound to him forever. A flash of illumination had revealed to the pure-hearted fisherman both his own unworthiness and who He was who had entered his boat, when Jesus pacified him with the gentle but significant words: "Fear not Peter, from henceforth thou shalt not catch fish, but men."

And then Philip, another young fisherman is added to the little, happy group. And Philip, eager to communicate the rich discovery that he had made, sought out his friend Nathanael. Nathanael probably thinking his friend over enthusiastic, disdainfully asked: "Can anything good come out of Nazareth?" "Come and see," said Philip, convinced in his simple, faithful heart that to see Jesus was to know him, and to know him was to love and to love was to adore.

Nathanael complied with his friend's request. And Jesus as he saw him coming read at once the young man's purity of heart. And in the gladness of his soul he calls out: "Behold a true Israelite, in whom guile is not." Nathanael surprised at these candid words, asked: "Whence dost thou recognise me?" And Jesus answered: "Before Philip called thee, whilst thou wert under the fig-tree, I saw thee."

What was Nathanael doing under the fig-tree where Jesus' subtle vision discovered him? Was he following the custom of pious Jews to study their scripture? Was he there to pour out his soul to God in deep contemplation? Was he praying

for guidance, for one who might lead him to higher spiritual realisation? Certain it is, that he was prepared for the higher life which so soon he was to adopt. One word, one look and Nathanael experienced that great bliss that comes to those who have found their Lord and Master. And filled with hope and faith, Nathanael's soul rose in ecstasy while the man, on bent knees before Jesus exclaims: "Rabbi, thou art the Son of God."

And so, one after the other, the disciples are added to the little band. Others were willing to throw in their lot with them, but they were rejected. These were not fit for the life of renunciation. They still had to experience and learn the lesson which can be best learned by contact with the world. Their desires were not yet fully satisfied. And Jesus thought it best that they should enjoy what the world had to offer before they could take the final step, before they could give themselves up entirely to God. For those who were to follow Jesus, who were to share with him the wandering life, the scant meal and uncertain home, would henceforth walk the straight and narrow path. It is no easy path! Many have started on it only to turn back when the tempting ways of worldly success and fame and prosperity opened up before them.

Do you remember what the Kathopanishad says about this path? "It is hard to go by; it is like treading on the sharp edge of a razor." Is it so easy to be Jesus' follower? Hear what Jesus says: "He who loveth father or mother or son or daughter more than me is not worthy of me. Take no thought for your life what ye shall drink, nor yet for your body what ye shall put on. Resist not evil, bless them that curse you. And if thy right eye offend thee pluck it out and if thy right hand offend thee cut it off." These are the teachings of Jesus.

The path is difficult, for "The foxen have holes and the birds of the air have resting places, but the Sons of God have not where to rest their heads."

But, though the path is difficult, there is a wondrous consolation! Do we understand the fulness and unspeakable tenderness of Jesus' gracious words: "Come unto me all ye that labor and are heavy laden and I will give you rest"? The rest offered by the Sons of God is rest only to those who are wearied with the vanity of the world.



As long as the least worldly desire lurks in the mind there can be no rest such as Jesus promised. Only the pure in heart can rest satisfied at the feet of the great Masters, the Saviours of mankind. "Blessed are the poor in spirit," the humble! And blessed are they who can become poor in worldly goods for the love of God.

But the Sons of God are not paupers! They are the richest among men, for they live in perfect peace and contentment. They drink of the living waters that well up within the heart. Their thirst is quenched forever and they are partakers of the life Eternal. "When the knots of the heart are cut asunder, then the mortal becomes immortal," says the Shruti. That living water drives away the thirst for worldly enjoyments, it extinguishes the fire of lust and greed and hatred and jealousy. And from the ashes of the fire spring up a living plant that blossoms into love and compassion and charity and devotion towards God. The life of anxiety and restlessness and care, is then transformed into a life of abounding joy.

Jesus had no earthly possessions. But hidden in his heart he carried that priceless treasure which brings a wealth of mental content and exaltation and glorious realisation. Jesus knew the joy of an unsullied conscience, of a stainless life, the joy of a soul absolutely removed from every shadow of baseness and every flock of guilt. Jesus knew the joy of an existence wholly devoted to the service of God and to the love of man. Jesus rejoiced in an exaltation of spirit, an inward bliss, which flowed constantly into his heart, the bliss that had its source in the Spirit which was his Father and with whom he had realised his Oneness.

To share Jesus' life is true happiness, to follow him and to let the dead bury their dead, to put the hand to the plow and not to look back, to follow in his footsteps, that is life eternal and bliss unspeakable. And not only is it so when we follow Jesus, it is so when we follow Buddha or Sri Krishna or Sri Ramakrishna or any other great Avatars of God.

Then life becomes sweet. Then—as sang a great Rishi in ancient times,—“All is covered by the Lord; all shines with a new glory for He is seen who is the soul of our being and who shines through all things.”

And filled with the spirit, Jesus could live in

the world and not be of the world. He could share in the innocent amusements of man, he could visit his sister's marriage, he could rest and be merry at the homes of his friends, he could eat with publicans and sinners. But he could also heal the sick and bring peace to the troubled heart. And above all, he could forgive sin. Jesus the compassionate who wept for Jerusalem, Jesus who prayed for those who had nailed him to the cross!

And then there are these periods in Jesus' life that he would retire to the hilltops and pass whole nights in prayer and meditation; when he would take his mind away from all worldly concerns and make it shoot up as an arrow from the bow towards the great mark,—the Father—who is the all-pervading, blissful Spirit. And he would lose himself in that ocean of Beatitude. And then he would bring back to mankind the glad tidings of realisations. Such tidings are brought in stammering words, for those things cannot be spoken,—of a life where the mind and the senses cannot reach; of an existence that neither sun, nor moon, nor stars can illumine,—the source of all life, of all existence, of all bliss.

The Bible contains many touching incidents in the life of Jesus. Once, a thoughtful young man of great wealth and high position, suddenly seized with the conviction that Jesus would be able to explain to him the true meaning of life, came running, breathless and eager; and prostrating himself at the feet of Jesus, exclaimed: "Good Master, what shall I do that I may inherit Life?" "Keep the commandments," was Jesus' reply. "Master," replied the young man, "all these I have observed from my youth."

And Jesus seeing his sincerity, looking on him,—loved him. And then he gave him one short, crucial test of his real condition. "One thing," Jesus said, "thou lackest. Go, sell all thou hast and give it to the poor and come and follow me." It was too much! The young man went away sorrowful, for he had great possessions. He did not realise that Jesus, the Lord of all, is beyond both good and evil, that he did not care for his good deeds. Jesus wanted him not as a virtuous youth, but stripped of possessions and stripped of self,—naked and poor and humble,—to make him his own, his child, that he would carry to the bosom of his Father.



The youth preferred the comforts of life to the treasures of the Spirit: he would not purchase the things eternal by abandoning those of time. And instead of making the great renunciation of the saints, he made the refusal of the worldly. And so he vanishes from the Gospel history. But we may hope that light dawned afterwards on that sincere but weak soul, for Jesus as he looked on him, loved him.

The failure of the youth to meet the test saddened Jesus. And looking round at his disciples, he said: "How hardly shall they that have riches enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Few are they who can possess their wealth and remain unattached to it. "Not by wealth, but by renunciation alone the goal is reached," says the Hindu saint. "We cannot serve God and mammon," said Jesus.

But, where Jesus had his disappointments, he also had his moments of quiet joy and satisfaction. It must have been a great relief to him after days of travel and preaching and satisfying large crowds, to take rest in the quiet village homes of his friends. Perhaps the house of Lazarus was to him what the little convent of Saint Clara was to St. Francis of Assisi. Nowhere perhaps did Jesus pass more happy restful hours than with that little family at Bethany. The family consisted of Martha, Mary and their brother Lazarus. Their holy and happy home was always at his disposal for they loved and revered Jesus.

A touching incident once took place at this home. Martha had invited Jesus, and the busy hostess hurried to and fro to prepare for his proper entertainment. Her sister Mary knowing that Martha was only too happy to do all that could be done for Jesus' material comfort and also anxious to receive him fittingly, sat at his feet in deep humility, listening to his words. Perhaps Martha was in need of help, perhaps she was slightly jealous of her sister, anyhow she showed vexation at Mary's attitude and she asked Jesus, 'would he not tell Mary to assist her in her work.' But Jesus seeing her over-anxious in her hospitality said to her: "Martha, Martha, thou art careful and troubled about many things. But one thing is needful. And Mary has chosen that good

part which shall not be taken away from her." Are we not reminded here of another saying of Jesus, "Man shall not live by bread alone, but by the Spirit which is of God"?

Jesus' love for the sisters and their brother must have been deep, for we read that Jesus wept when he received the tidings of Lazarus' death. And how could it be otherwise, considering the absolute trust and faith they had in him. They knew that Jesus was all-powerful and that he could have prevented Lazarus' death even had he chosen to do so. And when Jesus before raising Lazarus from dead asked Martha whether she believed in him, Martha without the least hesitation answers, "Yes Lord, I believe that thou art the Christ, the Son of God, which should come into the world."

How sweet these words of faith must have sounded in Jesus' ears.

But now the scene changes. Dark, threatening clouds are gathered on the horizon of Jesus's life on earth. The priests offended with him, conspired against him that they might take his life.

Jesus had spoken many harsh words and these words fell on evil soil. And then,—there was a traitor in the camp,—Judas, one of the twelve disciples. What induced this unfortunate man to betray his Master we cannot say. We do not know whether Judas' final act of selling his Lord was a sudden impulse or a long pre-meditated act. It is better to remain silent on the subject. We do not know what was his hidden motive. Judas repented and threw down the silver pieces. But his repentance only led him to self-destruction.

Jesus knew the plan that was brooding against him. "What thou art doing, do more quickly," he said to Judas at the last feast. And Judas left the room and it was night. And Jesus opened his heart to the little band that loved him. And then he makes to his little children (as he affectionately calls his disciples) the blessed promise, "Whither I go thou canst not follow me now, but thou shalt follow me afterwards."

And then he told them that in spite of all the anguish which the coming separation would bring it was better for them that this personal presence should be withdrawn in order that his spiritual presence might be felt yet nearer to them than it had been before. For he who was now with them, was even part of them in his spiritual form. And



he had told them on another occasion that the kingdom of God is not 'Lo here and lo there,' but within you.

A few days more and Jesus, God incarnate, was nailed to the cross. There was one cry of agony: "My God, my God, why hast thou forsaken me!" And then peace descended on Jesus' soul. He realised again that he was God himself, one with the Father. "Father," he said, "unto thy hands I recommend my Spirit."

This final act of submission was the end. "It is finished," were his last words.

Faithfully he had carried his message; his task was done. And Jesus entered into the source from which he had proceeded. For all eternity he is united with the fountainhead of all Existence.

Jesus' message was not a new message. It was but an echo of that eternal Truth that first found expression in the forest recesses of the Himalayas, in this our beloved India. Jesus revealed once more to forgetful humanity that One Eternal Truth. Many a time that message has come to man. But we forget. And then the Lord takes human birth again to save his own, to rescue drowning humanity. For though heaven and earth will pass away, God's truth remains forever.

Long, long ago, on the battlefield of Kurukshetra, Arjuna heard the sweet message from the lips of Lord Krishna: "Give thy heart to me, be to me devoted, worship me, and unto me thou shalt attain, truly do I promise this to thee." And that promise vibrates through all the ages. And now and then a Son of God is born to catch the sound of that ancient promise, to embody it and to give it new strength and volume. And wondering humanity halts and listens.

And so that promise vibrated over the hills of Galilee and Jesus caught the sound and understood. And the echo came back from his hallowed lips: "I have come to save that which was lost. He that cometh unto me I shall no wise cast out."

And then, not long ago, came one who gathered up within himself all that had gone before. In the Temple garden of Dakshineswar a voice was heard, sweet and gentle, a voice that caught up the dying cord. And once more the world listened to that ancient but ever new refrain: "Come unto me, I have prepared the food, come all ye that hunger and eat of the bread of life."

And there was rejoicing in the highest spheres. And they that had been the Saviours of man came to do him homage. And there was one who had given his life to save the world. One glance of recognition, one intimate embrace and the form of Jesus the Christ melted away unto the very being of him who spoke.

And then came the Swami Vivekananda who gathered up his Master's message, and in trumpet voice proclaimed it before the world. And East and West rejoiced at the glad tidings.

And now let us remember that Jesus' voice was the voice of the Spirit that spoke through all the Avatars, the voice of the great Physicians that come to save us from the world-disease, the disease of birth and death. "Seek and ye shall find, knock and it shall be opened unto you," that is the secret of religion.

"And ye shall know the Truth and the Truth shall make you free."

---

## ON SWAMI VIVEKANANDA.

"A few years ago there was a Congress of Religions at Chicago. Many said that such a thing would be impossible. How could any understanding be arrived at where each particular party was absolutely right and all the others were completely in the wrong? Still the Congress saved the American people more than a million dollars a year, not to mention many lives abroad. And this was all brought about by one brave and honest man. When it was announced in Calcutta (?) that there was to be a Congress of Religions at Chicago, some of the rich merchants took the Americans at their word, and sent them a . . . monk, Vivekananda, from the oldest monastery in the world. This monk was of commanding presence and vast learning, speaking English like a Webster. The American Protestants, who vastly outnumbered all others, imagined that they would have an easy task, and commenced proceedings with



the greatest confidence, and with the air of "Just see me wipe you out." However, what they had to say was the old commonplace twaddle that had been mouthed over and over again in every little hamlet from Nova Scotia to California. It interested no one, and no one noticed it.

"When, however, Vivekananda spoke, they saw that they had a Napoleon to deal with. His first speech was no less than a revelation. Every word was eagerly taken down by the reporters, and telegraphed all over the country, when it appeared in thousands of papers. Vivekananda became the lion of the day. He soon had an immense following. No hall could hold the people who flocked to hear him lecture. They had been sending silly girls and half-educated simpletons of men, and millions of dollars, to Asia for years to convert the poor benighted heathen and save his alleged soul; and here was a specimen of the unsaved who knew more of philosophy and religion than all the parsons and missionaries in the whole country. Religion was presented in an agreeable light for the first time to them. There was more in it than they had ever dreamed; argument was impossible. He played with the parsons as a cat plays with a mouse. They were in a state of consternation. What could they do? What did they do? What they always do—they denounced him as an agent of the devil. But the deed was done; he had sown the seed, and the Americans commenced to think. They said to themselves: "Shall we waste our money in sending missionaries who know nothing of religion, as compared with this man, to teach such men as he? No!" And the missionary income fell off more than a million dollars a year in consequence."—*Li Hung Chang's Scrap Book*: by Sir Hiram Stevens Maxim. Foreword, pp. xxiii-xxiv. London, Watts & Co., 1913.

## FROM THE HYMNS OF TAYUMANA SWAMI.—XI.

O RADIANT BLISS!

1.

To serve the saints in hills and woodlands wild  
Where shady bowers of fragrant blooms abound,  
To tread the Yoga's path of Holy writs\*  
So as to cleanse this body born of filth  
In lotus posture set, with breath controlled  
Urging the Fire to reach the glowing moon  
And there to drink the flowing Nectar full,  
Beneath the Mother's† feet and in that state  
With wisdom's eye endowed that knows no sleep  
To realise in full The Bliss of Self,  
Where there is neither one nor two indeed,  
Will ev'r Thy Grace fulfil my heart's desire  
To live that life while yet I'm here on earth!  
O Truth beyond access O Light Divine  
That dwells within my heart O Radiant Bliss!

2.

Drowned in this dark and dreary sea of life  
Caught by the shark of self, tossed to and fro  
Upon the waves of Karmas good and bad  
While oft the cyclones blow, of woman's charms  
Of coral lips and heaving bosoms displayed,  
While yet the jungle torrent of Desire  
Dashes and swells with unabated flood,  
A boatman poor am I, that hath let slip  
The ship of Wisdom and perplexed doth weep  
In constant dread of Death's piratical band  
Deign me to reach the Freedom's nameless shores,  
O Truth beyond access O Light Divine  
That dwells within my heart O Radiant Bliss!

3.

And father, mother, children, wife and kin  
All these are thronged no doubt as in a fair.  
And storeyed mansions, dais, and all the pomp  
Of regal power are only phantom show.  
This vase of filth where lives the worm of mind  
With envy and deceit and sordid greed  
Is but a loathsome dream! Why doth my heart  
Thus whirl about but doth not rest composed  
Whatever my lot, devoid of thought of Self,  
Immersed in Thy Abounding Flood of Grace  
Alone beyond the realm of day and night!

\* Tirumantram. † Kundalini.



O Truth beyond access, O Light Divine  
That dwells within my heart, O Radiant Bliss!

4.

With mind dropped dead its motive pow'r spent up  
Like a top that sinks to rest, its motion lost,  
With yet the gloom of ignorance dispelled  
Have I still known myself in truth as Space  
Beyond light and dark and realised as well  
Th' Expanse of Peace within my Self and yet  
The Bliss transcending all? Or have I trod  
The path of service and the love of God?  
Oh no! Nor have I striv'n in Yoga's way  
To win control o'er Prana's wondrous wealth  
That fills and thrives in all the centres Six!  
A poor householder I that getteth nought  
But squand'reth all! O whence this folly mine!  
O Truth Beyond access O Light Divine  
That dwells within my heart O Radiant Bliss!

5.

I sing Thee hymns in diverse moods and strange  
And while the throng of countless faiths exclaim  
'Behold this bard of smooth, mellifluous song  
Behold this 'Truth Supreme' I dance and melt  
And cry 'O Stainless One O Source of all  
O Light O King O All-pervading Being'  
Thus do I pine and wither. Whence is it  
Thou art so hard of heart and resolute  
That knowing too my cheerless mind and looks  
Thou dost not beckon me with Gracious love?  
O Treasure unearned of Seekers Seeking nought!  
O Truth beyond access O Light Divine  
That dwells within my heart O Radiant Bliss!

6.

Thou camest as The Gracious Teacher mine  
And gavest me the Truth of Bliss Supreme  
In Yoga's silent path. Thou didst reveal  
As Lord of Cosmic Dance, my mind subdued,  
The Light Supreme The Primal Hum of Being  
And didst yet grant the flood of Nectar sweet.  
Thou furthermore as Dancer in my heart  
Didst rule me Thine! Then coming nigh  
Thou taughtest me aright The Goal Supreme!  
Then as The Holy Brahmin clad in bark  
Thou didst impart th' unuttered Word of Power  
And set me on the road to rest in Peace  
Albeit this little fool is lost in gloom!  
O Truth beyond access O Light Divine  
That dwells within my heart O Radiant Bliss!

7.

What matters it whatev'r they say to me  
Can they my faith confound? My mental space  
Shall shine amid the Light of Space Supreme  
That holds unmoved the million million orbs  
In proper order set within its womb  
But shall not mix and dwell in aught apart,  
Thou canst not still refuse to grant with grace  
The Blissful Freedom's state and ev'n if spurned  
I will not quit. Here is no rub whatev'r,  
And judging both of us Lord and slave  
I won't leave till I win, O Righteous Lord  
O Truth beyond access O Light Divine  
That dwells within my heart O Radiant Bliss!

8.

You may control the ruttish el'phant too  
That breaks its chains; you may yet muzzle too  
The wild ferocious tiger and the bear;  
You may get mount the lordly lion to ride  
And charm the serpent too to dance and play;  
You may the baser metals change into gold  
And live thereby; you may yet roam unseen  
Upon this earth and bid the gods obey;  
You may contrive to live in youth forev'r  
Migrate at will to any frame you like  
To tread on water and to live in fire;  
You may achieve more wondrous powers unmatched;  
How hard to live in peace with mind subdued!  
O Truth beyond access O Light Divine  
That dwells within my heart O Radiant Bliss!

9.

There's none who knoweth all nor any One  
Who knoweth nought; so saith the world indeed.  
But here am I well known as knowing nought  
A fool of fools, the worst unlearned fool,  
How shall I recompense—Thy humble slave—  
The love of Thine that taught the truth by signs?  
O wealth that made me too defy and say  
"O Ugly Death of utter darkness formed  
With rounded eyes and crescent teeth bedecked,  
Thy horrid guise can never more delude,  
Thy current coin can here no longer pass."  
O Truth beyond access O Light Divine  
That dwells within my heart O Radiant Bliss!

10.

Among the learned and the ignorant  
Is there too one who had like me pursued  
Hankering after sparkling youthful girls  
Whose swelling bosoms seem to sink with weight,



And tinkling anklets cry as if alarmed  
About the shining slender fragile waist ?  
O what then shall I do : Alas ! Alas !  
My sins, my cruel ways, how shall I tell !  
O wealth that taught the holy four † the truths  
Facing the south beneath the banyan tree  
While they with love extolled and melting fell  
Prostrate and sang : O Lord Thy slaves are we !  
O Truth beyond access O Light Divine  
That dwells within my heart, O Radiant Bliss !

II.

O Hail ! Thy Grace that came down on earth  
As Silent Teacher ‡ mine with glory filled  
To set me well where all distinctions die  
Spurning as phantoms which the mad pursue  
The joy of nectar fresh, the splendid seat  
Beneath the Kalpa's shade, the eminence  
Of mounting Indra's car in Heaven world  
And the proud Sovereignty of this earth !  
O Perfect Pure and All-embracing One !  
O Goal of Scriptures ! O The Cloud of Grace  
That out of its Abounding Love pours forth  
Binding in each and all the countless souls !  
O Space where thrive all pow'rs and Freedom too !  
O Truth beyond access O Light Divine  
That dwells within my heart O Radiant Bliss !

—A. K.

† Sanaka, Sanandana, Sanatkumara and Sanatsujata.  
‡ Mouna Gura.

## VIVEKACHUDAMANI.

(Continued from page 234.)

अतीव सूक्ष्मं परमात्मतत्त्वं  
न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।  
समाधिनात्यन्तसुसूक्ष्मवृत्त्या  
ज्ञातव्यमर्थैरतिशुद्धबुद्धिभिः ३६०॥

360. The Truth of the Paramatman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to the noble souls with perfectly pure minds, by means of Samadhi brought on by an extraordinary sueness of the mental state.

यथा सुवर्णं पटुपाकशोधितं  
त्यक्त्वा मलं स्वात्मगुणं समुच्छति ।  
तथा मनः सत्त्वरजस्तमोमलं

ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥३६१॥

361. As gold purified by thorough heating on the fire gives up its impurities and attains its own lustre, so the mind, through meditation, gives up its impurities of Sattva, Rajas and Tamas, and reaches the Reality of Brahman.

निरन्तराभ्यासवशात्तदित्थं

पक्वं मनो ब्रह्मणि लीयते यदा ।

तदा समाधिः सविकल्पवर्जितः

स्वतोऽध्यानन्दरसानुभावकः ॥३६२॥

362. When the mind, purified thus by constant practice, is merged in Brahman, then the Samadhi passes on from the Savikalpa to the Nirvikalpa stage, and leads directly to the realisation of the Bliss of Brahman, the One without a second.

समाधिनाऽनेन समस्तवासना-

ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।

अन्तर्वहिः सर्वत एव सर्वदा

स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥३६३॥

363. By this Samadhi are destroyed all desires which are like knots, all (selfish) work is at an end, and inside and out there takes place everywhere and always the manifestation of one's real nature,—without any effort.

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।

निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥३६४॥

364. Reflection should be considered a hundred times superior to hearing, and meditation a hundred thousand times superior to reflection even, but the Nirvikalpa Samadhi is simply infinite in its results.

[ Infinite etc.—And therefore bears no comparison to them. ]



निर्विकल्पसमाधिना स्फुटं

ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।

नान्यथा चलतया मनोगतः

प्रत्ययान्तरविमिश्रितं भवेत् ॥३३५॥

365. By the Nirvikalpa Samadhi the Truth of Brahman is clearly and definitely realised, but not otherwise, for then the mind, being unstable by nature, is apt to be mixed up with other perceptions.

अतः समाधत्स्व यतेन्द्रियः स-

न्निरन्तरं शान्तमनाः प्रतीचि ।

विध्वंसय ध्वान्तमनाद्यविद्यया

कृतं सदेकत्वविलोकेन ॥३६६॥

366. Hence with your mind calm and the senses controlled always drown the mind in the Paramatman who is within, and through the realisation of your identity with Brahman destroy the darkness created by Nescience which is without beginning.

योगस्य प्रथमद्वारं बाङ्निरोधोऽपरिग्रहः ।

निराशा च निरीहा च नित्यमेकान्तशीलता ॥३६७॥

367. The first steps to Yoga are control of speech, non-receiving of gifts, entertaining no hope, freedom from activity, and always living in a retired place.

[ Gifts—i. e. superfluous gifts. ]

एकान्तस्थितिरिन्द्रियोपरमणो हेतुर्दमश्चेतसः

संरोधे करणं शमेन विलयं यायादहंवासना ।

तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः

तस्माच्चित्तनिरोध एव सततं कार्यः प्रयत्नो मुनेः ॥

368. Living in a retired place serves to control the sense-organs, control of the senses helps to control the mind, through control of the mind egoism is destroyed, and this again gives the Yogin an unbroken realisation of the Bliss of Brahman. Therefore the man of reflection should always strive only to control the mind.

( To be continued )

## NOTICE.

We have received the following books for review. For want of space in this number, we hope to review them in the January issue of P. B.

The seed of Race. An Essay on Education by Sir John Woodroffe, Ganesh & Co. Madras. Price Re. 1.

To The Nations, by Paul Rechard, Ganesh & Co. Madras. Price Re. 1-8.

Translation of the Gospel of Sri Ramakrishna in Tamil, by the Ramakrishna Ashrama, Salem.

Himalaya,—a monthly paper in Hindi. Published from Ranikhet (Almora). Yearly Rs. 2.

## NEWS AND NOTES.

SWAMI Karunananda has opened a Free Reading Room and Library at Hardwar for the benefit of the Sadhus and Vidyarthiis who live in the place of pilgrimage. For their enlightenment and education a library of the kind is in great requisition and by opening it he has removed a want. Books and journals in English, Sanskrit and the spoken languages of India are kept here and Swami appeals to generous authors, publishers and journalists to replenish the stock of the library by presentation of books or periodicals.

We have received the following report of the R. K. Mission Sevashrama, Kankhal, for the months of September and October 1919:

Indoor patients: There were 11 old cases 169 new admitted 157 discharged cured 3 left treatment, 2 died and 7 are still in the Sevashrama.

Outdoor patients: There were 11254 cases of which 4312 new and 11254 repeated numbers.

Last months balance	...	Rs.	9378-9-6
Total Receipts	...	"	1147-15-9

Total	...	"	10526-9-3
Total Disbursements	...	"	542-5-6

Balance in hand	...	"	9984-1-9
-----------------	-----	---	----------

Received the following gifts in kind during the months:—1. Mr. R. V. Nayak, Bombay 1 bundle of Dhup sticks. 2. Mr. Harjiwan Valja, Bombay 50 Cotten blankets.

Malarious fever is raging here very severely. There is a daily attendance of 100 patients for medicines while many of Sadhu Mahatmas and the poor are admitted as indoor patients. On account



of the increase in the cost of medicines and food, our expenses have increased a good deal while our income did not increase in the same proportion therefore we look forward for help from public to help and encourage our most humble efforts to serve the sick and helpless.

The following is taken from the "Eastern Illustrated Review" published from Singapore: The Swami Sarvananda, a Hindu Missionary, who arrived in Singapore from Kuala Lumpur on the 12th August, delivered a series of illuminating lectures for a week commencing from the 13th August which enthralled the large audiences that were a feature of the meetings in the Town Hall and the Hindu Temples. His first address "Hinduism and the Ideal of the Universal Religion" was perhaps the most erudite and eloquent, and breathed throughout a sweet catholicity—a fact testified to by the "Straits Times" which advised those professing other religions to go, and hear him without any prejudice to their religious beliefs and prejudices. He took his stand on the cardinal point of Hinduism that all religions are true—in fact as Sri Krishna said all these are like the different roads of a place but leading to the same town which is compared to God. \* \* \* At the time of writing he is embarking for Java, and is going to stay there for a month to make an extensive study of the conditions in which the Javanese Hindus live. It might be a matter of surprise to many to hear that there is a large population of indigenous Javanese Hindus—not immigrants from India—in the island of Bali belonging to and close to Java. The whole of Java and other adjacent islands were under Hindu influence for over a thousand years, and there was a Hindu Empire, and Hindus were ruling till the Mahomedans took possession of these. The Javanese were all Hindus and became converted to Islam only after the Mahomedans took possession of the country in the sixteenth century. But the Bali islanders refused to be subjugated, and to this day are faithful to their Hinduism which cut off from the mother country and from all the influences it exercises, is no doubt in a corrupt and degenerated form. The Swami is going to see, if it is possible to establish some connection with these people and regenerate them.—Vedanta Kesari.

We have received the following report of the work of Cyclone Relief undertaken by the R. K. Mission in East Bengal: In spite of great disadvantages which we mentioned in the second report of our activity, our workers are pushing on with their work with swiftest speed possible. In the district of Dacca up till now we have opened four main centres, Kalma, Kamarkhara, Sonarang, Bajrajogini; and Latabdi under Munsigunj Sub-division and one at Sonargao under Narayangunj Sub-division. Kalma, Kamarkhara, Sonarang, Bajrajogini which are under the jurisdiction of Tangibari Thana have got five other branch centres under them. These centres with Latabdi (Thana Shirazdighi) and Sonargao (Thana Vyidyabazar) contain nearly three hundred villages, requiring for gratuitous doles per week 250 mds. of rice. We give below the abstract report of the distribution of rice from our centres in the district of Dacca from 10 Oct. to 26th Oct:—No. of centres 6; no. of villages, 208, no. of recipients 2037, amount of rices 275 mds. 23 srs. In the district of Batisal we have opened two centres, one at Bharukathi in Jhalakathi Thana and the other at Bagdha in Gourandi Thana. Below is given the abstract of distributions from 15th Oct. to 22nd Oct:—Number of villages 22, no. of recipients 5407, amount of rice 275 mds. 23 srs. The workers whom we sent for the second time to Bagerhat Sub Dn. in the district of Khulna say that in the said quarters almost all the houses are demolished and even some of the small villages collapsed into river Madhumati, due to the flood at the time of cyclone. But the death toll is small in comparison with the intensity of the cyclone. We have opened distribution from Mollahat centre in a single union named Udaipur from 26th Oct: The abstract of single distribution of rice in 6 villages to 118 recipients is 6 mds. In the district of Faridpur we have opened two centres one at Kuarpur and the other at Kagdi in Thana Palang in Madaripur Sub Dn. The abstract of distribution from 1st Nov to 3rd Nov. is in 38 villages to 718 recipients, 37 mds. of rice. Though we are now distributing gratuitous doles and opening shops to sell rice at cost price and sometimes at very low rate, but still there is enough work left to be done, viz.,—(a) house-building and (b) to supply cloth to the needy. It requires a very large sum and the progress of our work depends upon the charitable grants of our ever kind countrymen. We hope that our funds will be soon strengthened to give immediate effect to our proposal. All contributions may be sent to (1) President, Ramkrishna Mission Math, Belur P. O. Howrah. (2) Secretary, Ramkrishna Mission, Udbodhan Office, 1-Mukherji's Lane, Bagh-bazar, Calcutta.